CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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FOX'S LECTURES.

THE INFLUENCE OF RELIGIOUS SYSTEMS ON SOCIETY.

The influence of religious systems on society, is that which makes their discussion of importance; *creeds*, and their accompaniments, are commonly the intrenchments which error throws up for her defence; and *controversy* is the chief agency by which those barriers are demolished; truth elicited and diffused; and, consequently, the church purified and the world improved.

He must be a very careless reader of either ancient or modern history, who does not at once see that religion has, in all times and countries, operated with great force on the condition of man. Not only does it affect the moral character, by supposing, or creating a standard of duty, and exciting fears of punishment, or hopes of recompence in futurity; but it is also one of the first among the causes by which nations have risen to refinement, knowledge and power, or been retained in, or plunged into ignorance and barbarism; which has steeled them for the atrocities of war, or disposed them for the milder arts and joys of peace; which has coiled around them the serpent folds of the chain of vassalage, or beamed the heavenly light of liberty; and been, according to the spirit of its institutions, the glory or the ruin of mightiest empires.

There are four classes of men, aiming at some sort of sway over others, who have always, by their conduct, given evidence of their vivid perception of the vast influence of religion on society, and who have eagerly grasped it as a machine to effect their purposes. These are *legislators*, *poets*, *orators*, and *impostors*.

The effects of religion, true or false, are chiefly produced by two means. It influences the mind by the belief of its creed, and the habits by its institutions and observances. Both are usually employed, although in very different proportions. The religions of ancient Egypt, of Hindostan, of Greece, and in a less degree Mahometanism, had more of ceremony than of faith: Christianity has more of faith than of ceremony, which indeed it employs but little, if at all. In Judaism they are combined, but ceremony seems to preponderate. Popery is a religion of ceremony compared with Protestantism. In general, we may observe that religions of ceremony prevail with the ignorant; those of faith with the intelligent: these combine with fixedness and slavery; those with change, liberty and improvement. The philosophers, whose names raise Greece so high, had a religion of their own, of free speculation, which led them on to glorious truths and high excellence, while the mass of their countrymen seemed another race. The prayers, five times in a day, and frequent ceremonies of the Turks, have had no inconsiderable effect in keeping down their national character, and throwing them so far behind that of Europe, whose proudest states they might have rivalled. Could the natives of Hindostan be, by some miracle, transformed into Christians, and the distinction of castes and all their other debasing institutions obliterated, where would be their feebleness, their subjection to foreigners, and all that now makes them a property and not a people?

The religion of ceremony tends to reduce man to a mere machine; a puppet, bowing before altars, fingering beads, walking in procession, and kneeling to images. The fire of intellect, being unfed, wastes and expires. The character becomes devoid of that consistency and elevation which can only result from understanding and believing great moral principles. Establishment, repose and antiquity, often make the ceremonial part of a system preponderate over the intellectual. The military faith of predestination was most conspicuous in Mahometanism, while associated with energy; and its ritual became elevated, as the character of its votaries sunk into feebleness. The affinity of the Mosaic Institutions to that class of religions which has the least favourable operation on human improvement, appears at first inconsistent with their divine origin. The fact is explained by a reference to their design, which was not to bring the Jews to an advanced state of knowledge, but to make them the keepers of the records of revelation, and the worship of the One God, till the coming of Christ. The ritual was a thorny fence around the pure religion of the patriarchs. By rendering the Jewish character nearly stationary, two great advantages were gained for mankind. Revelation was securely preserved at a period when the world was so debased that extension would have led to its total loss: and afterwards, when it was proffered to the nations, the inferiority of its guardians was a pledge of its divinity.

Religions which lay their foundations, where alone a solid foundation can be laid, in the understanding, are liable to be perverted into useless speculation. Thus while Christianity was burdened with rites, borrowed from Judaism or Paganism, till with the unthinking it became a mere round of unmeaning forms; its faith was frittered away by the schoolmen into a series of metaphysical subtleties. It would be vain to expect from the endless quibbles which have been occasioned by mysterious doctrines, the beneficial results upon the heart and life which arise from just reasoning upon plain and certain principles.

Although relying principally upon the power of mind, Christianity at first employed that of habit with great success, not like other systems, for purposes of ceremony, but in aid of morality, by the discipline of its churches, whose members watched over, reproved, instructed and strengthened each other. And when this discipline ceased, or was misdirected, its place was partially supplied by the influence gained over public opinion.

The philosophical historian cannot tell the tale of eighteen centuries without assigning a conspicuous place to Christianity among the operating causes upon the state, comforts and liberties of man. Without enlarging upon results, which might fill volumes, let it suffice barely to mention, the general abolition of domestic slavery; the elevation of the female character and condition, and the termination of polygamy; greater purity of manners; comparative mildness in the conduct of warfare; the suppression of many cruel practices, and the introduction of benevolent institutions; with the progress making towards the ultimate abolition of slavery:—these and many other social blessings, of high moment, have been the silent gift of Christianity to society, a temporal boon to confirm the promise of eternal life.

Another result of Christianity deserves more particular mention—its tendency to secure, advance and perfect the intellectual and moral education of man. When not most grossly corrupted, it must produce reading and reflection, and extend them among the lower classes of society. Hence, especially since the Reformation, and still more rapidly since the recent age of controversy, and gradual recurrence to its genuine spirit, the number of readers, and the quantity of general information, has been prodigiously multiplied. Much of this is owing to the simple fact, that Christianity exists in a *book*, avowedly for individual interpretation, and not neutralized, as in eastern superstitions, or in Popery, by traditions of equal authority, or privileged classes of authoritative interpreters. To make any order of men the depositaries and peculiar dispensers of truth, is saying, do not read, it is not necessary; do not think it is done for you; do not inquire, doubt, compare, discuss, decide: here are persons to whom all that is delegated—let there be only authority and submission; the privileged wise, and the subjugated ignorant.—Christianity says the reverse of all this, and it has given a mighty impulse to the human mind. The interest and variety of the contents of the Bible seem designed by Providence for this end; they make it pre-eminently the people's book; the book of the city and of the village; of the mechanic, labourer, artizan and cottager; of the aged poor and the infant poor; the cause why millions prize the ability to read, transmit it down to millions more, and harbinger the wide diffusion of knowledge, and gradual perfection of intellect.

EXTRACT FROM ENFIELD'S BIOGRAPHICAL SERMONS.

Sermon on the friendship of David and Jonathan.

"That the friendship was mutual, and that David long retained a grateful remembrance of the generous services which his friend had rendered him, is sufficiently evident from the grief which he expressed, on receiving the news of his death, and the bitter lamentations which he uttered on the occasion. 'How are the mighty fallen in the midst of battle! O, Jonathan, thou wast slain in thy high places! I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women! How are the mighty fallen, and the weapons of war perished!'

"From this instance of sincere and permanent friendship, we may learn to correct and improve our ideas on this important subject. It is really important to observe, how few ingredients are at present required to make up this cordial of life—on what easy terms the appellation of friend is obtained or bestowed. If one man treats you with civility, in the common intercourses of life, and addresses you with the customary forms of attention and politeness; and especially if he mingles with his complaisance a small portion of flattery—he is your friend. If another makes you his companion, and entertains you with the luxuries of his table; if he invites you to be a spectator of the elegance or magnificence which he displays in his manner of living; to fill up the train of his admirers, while he sets himself forth as a man of taste, learning, or humour; or perhaps to supply his own defects, and furnish his guests with that entertainment which his own uncultivated understanding, and shallow capacity is unable to provide— he is your friend. If your superior has occasion for your services, a condescending smile, a little flattery judiciously administered, and a few professions of attention to your interests, shall perhaps be sufficient to captivate your heart, and to give you full assurances that you enjoy the honor of his friendship. But let us not be deceived by appearances, nor delude ourselves by the mere sound of words; for 'there is a friend, who is only a friend in name.' Before we pronounce a man to be a friend indeed, we should be well assured that he has a heart susceptible of tender and generous feelings, and that he is capable of performing substantial and disinterested acts of kindness.

Concerning the man you call your friend—tell me, Will he weep with you in the hour of distress? Will he faithfully reprove you to your face, for actions, for which others are ridiculing or censuring behind your back? Will he dare to stand forth in your defence, when detraction is secretly aiming its deadly weapons at your reputation? Will he acknowledge you with the same cordiality, and behave to you with the same friendly attention, in the company of your superiors in rank and fortune, as when the claims of pride or vanity do not interfere, with those of friendship? If misfortunes and losses should oblige you to retire into a walk of life, in which you cannot appear with the same distinctions or entertain your friends with the same liberality as formerly, will he still think himself happy in your society, and instead of gradually withdrawing himself from an unprofitable connexion, take pleasure in professing himself your friend, and cheerfully assist you to support the burden of your afflictions? When sickness shall call you to retire from the gay and busy scenes of the world, will he follow you into your gloomy retreat, listen with attention to your 'tale of symptoms,' and minister the balm of consolation to your fainting spirit? And lastly, when death shall burst asunder every earthly tie, will he shed a tear upon your grave, and lodge the dear remembrance of your mutual friendship in his heart, as a treasure never to be resigned? The man who will not do all this, may be your companion—your flatterer—your seducer—but believe me, he is not your Friend."

A friend has lately sent us a printed copy of the articles of Faith, of the West Congregational church in Taunton. This creed contains a more full and unqualified statement of the doctrinces of Orthodoxy than anything of the kind we recollect to have seen. We have introduced it in the present number for the gratification of our readers. By a comparison of the different articles, particularly the 6th, 8th, 10th and 13th they will perceive in how *amiable* a light this system presents the character of God.

THE ARTICLES OF FAITH.

1. There is one, and but one God, who is the Creator, and Preserver, and Governor of the Universe, and who possesses every natural and moral perfection.

2. The Bible was written by holy men, as they were moved by the Holy Spirit; and it is a perfect rule of faith and practice.

3. God exists in three persons, the Father, the Son, and the Holy Spirit; and these three are one God, the same in essence and equal in every divine perfection.

4. God has for his own glory, fore-ordained whatsoever comes to pass; and he works all things after the council of his own will.

5. God created Adam perfectly holy, and constituted him the representative of all his posterity, suspending their moral character upon his probationary conduct.

6. In consequence of the fall of Adam, all mankind are by nature in a state of total depravity, and deserve to be punished with eternal death.

7. The Lord Jesus Christ, who is God and man, has, by his death on the cross, made an atonement for the sins of the whole world.

8. Through the atonement, salvation is freely offered to sinners in the Gospel; yet they all naturally reject this gracious offer, and refuse to come to Christ that they may have eternal life.

9. God has, in the covenant of redemption, given to Christ a certain number of mankind, who were from eternity predestinated to be holy and to be heirs of eternal glory.

10. The Holy Spirit, by an act of special grace, renews the hearts of all the elect, and causes them, in the present life, to accept the salvation of the gospel.

11. The foundation of the Elect's forgiveness and salvation from endless punishment, is the atonement of the Lord Jesus Christ, in which they become interested by true faith alone yet God will reward them for all their holy services.

12. God promises to preserve all who have been renewed in the temper of their mind, from final apostacy, and to conduct them, through sanctification of the spirit and belief of the truth, into the kingdom of glory.

13. All who were not given to Christ, in the covenant of redemption, will persist in sin, and be formed into vessels of wrath and fitted for endless perdition, to which they are appointed.

14. None but the cordial friends of Christ ought to partake of the Lord's supper; and evet ry church ought to require a profession of holy love to the Lord Jesus Christ, of all whom they admit to their communion.

15. Adult believers who have not been baptized, and the children of professing believers, are the proper subjects of baptism.

16. God has appointed a day in which he will judge the world in righteousness by Jesus Christ, who will then receive the righteous to endless happiness, and sentence the wicked to endless punishment.

Refinement and delicacy of mind, when kept within proper bounds, contribute to happiness; and their natural effect, instead of producing uneasiness and chagrin, is to add to the enjoyment of life.

From the Unitarian Miscellany.

Letter from a gentleman in Virginia to the editor.

SIR,—If the experience of an obscure individual can be deemed worthy of a place in your little work, it is cheerfully offered. I give it also with the hope that some one of the multitude, whose minds are warped by the misrepresentations of the bigot, or devotee, may, like me, be led to reflection, and instead of receiving the prejudices of any sect for gospel truths, may judge for himself concerning the "one thing needful."

I was educated in the doctrines of the Protestant Episcopal church, and my mother, a truly pious christian, spared no pains to inculcate those particular tenets, which she so zealously believed. I had the misfortune to lose her at an early age, but her kind admonitions were already deeply impressed upon my heart. Having attained the age of manhood, I began to weigh more deliberately the religion which I professed. My bible was not only read, but studied. Left now to judge for myself, not only the form of worship, but many of the creeds and doctrines of our church, appeared to me unwarranted by scripture, irrational, and inconsistent. But of all others, that of the trinity most puzzled and confounded me. That there should be three persons, yet only one God; three minds, three wills, three distinct beings, yet one great I AM; this I could not comprehend, much less believe.

Did I ask an explanation of these difficulties from the heads of the church, or those whom I thought best capable of satisfying my inquiries, I was answered that these things were a great mystery, not intended to be understood, that I ought not to pry too closely into those things, which God did not see fit to reveal, and that enough was sufficiently plain for salvation. By such replies as these, you will readily acknowledge I was left as much in the dark as before. Tossed upon a sea of doubt and perplexity, often I was driven to the very brink of infidelity and absolute scepticism. But at this result my mind always ultimately revolted. Finding no relief from the church in which I was educated, I resolved to inquire into the creeds of other sects. The calvinistic views I was compelled utterly to reject, as likewise all others which maintained the trinity. The tenets of the New Jerusalem church for a time arrested my attention, but did not convince.

In this unsettled, doubting, half-believing state, I continued, until a few weeks past I accidentally met with the third number of your Miscellay. I must here digress to observe, that it was only about two years since, soon after the erection of the first Independent church of Baltimore, while on a visit to that city, that I first heard the unitarians spoken of; but in such a manner as served to prejudice me very strongly against the whole sect. I was informed that unitarian and deist were only different words of the same meaning; that unitarians and deists both acknowledged one God, and both "denied the Lord that bought them;" and that they ascribed not half the sanctity to our Saviour, which a Turk ascribes to his prophet; and a hundred other absurdities, which I shall not take the trouble to repeat. To return, therefore, when I first cast my eye on your little pamphlet, it was the title which more particularly attracted my attention. "The Unitarian Miscellany and *Christian* Monitor." Strange, thought I, that the name of him whom they utterly deny, should be adopted as a title. Impelled by curiosity, perhaps, more than any other motive, I was induced to read it; and that day I shall ever consider as the most important of my life. I shall not occupy your time by descanting on the pleasure I took in the perusal of it. I soon after had the good fortune to meet with the two first numbers, as also a Sermon preached at the ordination of the Rev. Jared Sparks. These have entirely dispelled my doubts, the stumbling block of trinitarianism is removed and a new light has burst upon my mind. I have now a more clear and more rational view of christianity, than was ever before presented to me. No longer am I forbidden to *search into the mysteries of God*, but taught to exercise my reason, cultivate the "talent" that is given me, and apply at the fountain head for a solution of all difficulties.—The doctrines of the trinity, original sin, and predestination, to me the most revolting of all, alike dwindle into insignificance. A just and rational belief is substituted for that, which was crude and unintelligible.

I will cheerfully assist in the circulation of your truly valuable "Christian Monitor," in gratitude for the benefit I have derived from it, and through zeal for the cause; "for if some stop be not put to the absurdities of calvinism, and those doctrines of the dark ages are still suffered to pass as christian doctrines, the fearful result will be, that the enlightened men of our country will be infidels, and the ignorant superstitious." F.

Virginia, Feb. 15, 1822.

DEFAMERS OF THEIR SPECIES.

"But those who give us odious representations of human nature, do only draw their own picture to the life; and all those foul aspersions, which they endeavour to cast on mankind in general, will stick at last upon themselves. For when I hear a man declare it as his real opinion,

that if it were not for the fear of punishment, every one would cheat or betray, or stab or poison, or take any other measures for the advancement of his own interest, though never so much to his neighbour's prejudice; all that he convinces me of is, that he himself would do these things if he could be sure of coming off with impunity: for though he cannot answer for all mankind, yet we may allow him to know his own meaning: and, consequently, when he tells me beforehand, that these are his principles, I know how far I am to trust him."

Snape's Sermons, I. 34, 35.

To the same purpose, *Burke* somewhere says, "That he that *accuses* all men, *convicts* only one."

CHRISTIAN REGISTER.

FRIDAY EVENING, APRIL 12, 1822.

In our two last numbers we have made some remarks on an article in a late number of the Boston Recorder. It was our intention to have made two or three other short extracts, but we were obliged to defer it till the present week.

"Let christians simply take the ground of Christ and his apostles; treat all men with kindness, and convince them of their errors, if possible, or, have no fellowship with them. Thus they will keep their garments unspotted, and God will hear their prayers; the spirit of piety will revive, the arms of the church will be made strong by the hands of the mighty God of Jacob, and she will become "a fruitful bough by a well, whose branches run over the wall."

The writer here exhorts us to refuse all fellowship with those whom we cannot bring to our opinions, and calls this, following the example of Christ.

We acknowledge that we cannot look but with astonishment and dread, on the boldness which dares to charge upon the beneficent and compassionate Jesus, that spirit of self-sufficiency and exclusion, which this writer recommends to his brethren. Although he knew with infallible certainty what was *truth*, and was acquainted with the aggravated guilt which in many instances attended its rejection,—yet in the whole history of his life, not a single instance can be produced, in which he excluded any from his fellowship, or treated them with harshness, for mere errors of opinion. All his *woes* were denounced against *practical wickedness*. His tenderness toward the erring was never exhausted. The voice of threatning and terror was no part of the means he used to convince men of the truth.

If the errors of *any* were heinous and aggravated, it was those of his disciples, who almost obstinately adhered, during his whole ministry, to their low and worldly views of the nature of his kingdom. But when did he refuse fellowship with them? We know with what condescending tenderness and affection he joined with them, just before his crucifixion in celebrating the last passover.

Nor have the *apostles* left any example of the exclusiveness recommended by this writer. When St. Paul cautions the Corinthian christians against the wickedness of those around them, and says, "come out from among them and be ye separate;" he is particularly warning them against the worship of idols, and an indulgence in the licentious and heathen practices to which they had been formerly addicted. And in the case of the heretic, whom we are commanded after the first and second admonition to reject,—it is not in relation to opinions that this is said. It is the heretic in practice,—the promoter of schism and disorder in the church, whom we are commanded to reject. On what then is the intimation grounded that Christ and the apostles rejected from their fellowship, all who could not be brought to their particular belief? But supposing that they did this,—it is no example for us to follow, till we are endued with the same infallible knowledge of what is truth. But even could we know with reasonable certainty, who were in error, yet by the parable of the tares and the wheat, we are admonished not to be harsh and exclusive in our treatment even of those who widely differ from us, but to leave all judgment to Him whose prerogative it is to judge. "Those who are weak in faith," saith the apostle, "receive, but not to doubtful disputations."

The language of this writer is particularly worthy of remark. "Treat all men with kindness," says he, "and convince them of their errors if possible, or have no fellowship with them."—And what is the kindness that we receive at their hands? It is this, verily, to have the charge brought against us that we are no christians; and to be exhorted, as we value the favour of Heaven, to repent of the awful wickedness of disbelieving the calvinistic creed, and of dissenting from their standard of orthodoxy! And how are we to be convinced of our errors? Not by argument, but by admitting without doubt or reply, the truth of all their declarations, however contradicted by scripture or common sense. Now, to say nothing of the spirit which is indicated by the exclusive principles here recommended, we humbly conceive, that there is a want of christian humility and modesty in the position which this writer assumes, that the orthodox principles are incontrovertibly and infallibly true. We know of cases, in which, we think that this writer would shrink from the application of his own principles. We know of churches and societies which have a calvinistic minister and a calvinistic minority. There is at present among them, a good degree of christian fellowship and harmony. But let us suppose that they adopt the principles above recommended. The church say to their minister, and to the minority, we perceive you are trinitarians and calvinists; we are exceedingly alarmed and grieved at the destructive errors you have embraced. We consider you as guilty of idolatry, the sin for which the Almighty subjected the Jews to so many captivities and sufferings. You have moreover charged upon God, the fountain of all justice and benevolence, the dreadful guilt of bringing his creatures into the world totally depraved, totally incapable of obeying his requirements, and then of sentencing them to everlasting misery for their disobedience; we shudder at the enormity of your wickedness; we feel for the welfare of your souls, and as affectionate brethren we entreat you to abandon your errors,—nay, we faithfully admonish you "to flee from the wrath that is coming on all who are out of Christ," and "to be reconciled to God." But all their faithful entreaties and warnings prove unavailing, and, resolved to "have no fellowship with them," they proceed to cast out from the church their minister and all who receive his doctrines, and stir up the congregation to exclude their pastor from his office.

This we conceive is no unfair representation of the effect of this writer's principles. And what Unitarian is there, who would not shudder to be the author of such unchristian denunciations of his brethren,—or to be the promoter of such unhallowed divisions in a peaceful and happy religious community, We do not believe that the writer himself has fully weighed and considered the nature and tendency of his principles. Could he look with complacency on such an application of them as we have brought to view? And would he encourage *liberal christians* to practice on these principles, by telling them, that "thus they will keep their garments unspotted, and God will hear their prayers; the spirit of piety will revive, and the arms of the church will be made strong by the hands of the mighty God of Jacob?" Assuredly not. And the reason is obvious. *These principles* are not laid down as a rule for *liberal christians*, because *they* are still *inquirers;—they* are so pusillanimous and timid as to think that they have not yet "attained," and are not yet "perfect;" (Phil. iii. 12.)—*these principles* are only for the use of those *who have received the charter of infallibility.*

This writer, reflecting upon what he had written, seems to feel himself, some momentary qualms of conscience, in view of the exclusive ground he has taken. "These observations" says he "are liable to the same charge of uncharitableness and schism which has been repeated a thousand times." But he quiets his conscience by flatly denying the charge, and saying, "it is our object to secure for all unbelievers in an Almighty Saviour, an interest in the fervent and effectual prayers of righteous men."

The insinuation here made, that Unitarians do not believe in an Almighty Saviour, is not just. They do not, indeed, believe that Jesus Christ is, of himself, an Almighty Saviour, for he expressly declared that of himself he could do nothing. But they believe that *he* is, through God, an *all-sufficient* Saviour, and that *God* is, through *him*, an *Almighty Saviour.*

One quotation more, and we have done.

"May we not then earnestly entreat all, of every denomination, who love the Lord Jesus Christ, to remember in all their prayers, the errors that are prevailing, and fervently to implore the interposition of that power which is able to stay them. We are under no apprehension that the exulting expectations of their friends, so abundantly published, will be realized; but while we know that "the natural man receiveth not the things of the spirit of God, and that they are foolishness to him," we cannot be insensible to the dangers that attend the promulgation of a system perfectly congenial to the natural heart, nor be convinced that any but Almighty Power can say to the raging waves —"hitherto shall ye come, but no further."

The above is mostly a repetition of sentiments which we have already noticed, and to which it is not therefore necessary to reply. We have made the quotation chiefly on account of the deep alarm which as a whole it discovers in view of the "errors that are prevailing," or, in other words, of the progress of rational christianity. Although we cannot sympathize with the writer in his alarm, yet, as he seems on the whole to be sincere, we are disposed, notwithstanding what we consider his unfairness and abuse, to treat his apprehensions with respect. If he does sincerely believe Unitarianism to be the dreadful thing he represents it, then it is by no means surprizing that he is thus alarmed.—But we are bound to tell him that his is an entirely unfair and distorted representation of our principles, and we cannot but feel assured that if he would lay aside all prejudice, and take the trouble to become acquainted with us, he would find that his alarm is wholly gratuitous and unnecessary. It cannot be that his opinion of Unitarianism has been formed from an intimate personal knowledge of those who embrace its doctrines. No man of common honesty, who was truly acquainted with Unitarians, could have given so distorted an account of their principles. Let him then do us the justice to know us, and to learn our principles from ourselves, and not from prejudiced hearsay representations, and he will no longer be disposed to treat us as enemies of the truth, or to sound the trumpet of alarm at the prevalence of our principles.

The whole outcry that is continually raised against us, so far as it is sincere, is grounded wholly on false apprehensions. Let the Calvinist, if he can, point to a single instance in which a man has become worse for embracing Unitarian principles. He will search in vain. On the contrary, how many instances might not be named in which the mild and reasonable doctrines of liberal christianity have awakened the attention and warmed the hearts of those whose religious sensibilities before, were cold and dead? How many instances in which they have saved the desponding and perplexed inquirer from the dreary regions of infidelity, and given him a high relish for the duties and pleasures of piety? This is not mere declamation—it is an allusion to incontrovertible facts—facts which ought to excite us to still greater activity, and to fill our hearts with a more ardent and unquenchable zeal in the diffusion of truths so admirably fitted to raise mankind from their present state of ignorance and vice to the prospect of that happiness and that perfection of their natures which was the original purpose of their being.

This is a subject on which we think, and feel, and act seriously, and not in sport or by caprice. And as every day is opening to our view new and still more convincing evidences of the value and importance of our principles, we cannot but feel a deeper sense of the duty of diffusing them. Let it not then be supposed, that any outcry against us or our principles will cause us to slacken our exertions. If we are consistent with our own principles, this must rather excite us to renewed activity. We feel, indeed, that a talent of no ordinary value is committed to our trust, that the eye of Omnipotence is upon us, and that *woe is unto us*, if we improve it not faithfully. The unkind and rude attacks to which we and our principles are so often subjected, *grieve*, but do not *dishearten* us. We trust in God that we shall be enabled ere long to live down the prejudices which are so ungenerously excited against us, and that our brethren who now stand aloof will be constrained to acknowledge that they have mistaken our character, and will cheerfully strive to make amends for the past, by uniting in the furtherance of our endeavours, with all the sincerity and zeal which is generally so commendable a trait in their characters. This happy period may not soon arrive, but we have the fullest confidence that it is steadily approaching. With what rapid strides must regenerated christianity *then* advance towards the full perfection of its influence! And with what deep regret, and what humbling views of the weakness of our nature, will the generations of men *then* look back upon the bickerings, and contentions and unholy passions, by which christians of the present and preceeding ages suffered the progress of light and truth to retarded!

To the Editor of the Christian Register.

SIR,

Your Correspondent, GAMALIEL, in his communication of last week says "Independency is one of the principal features of Congregationalism." So far from this, Independency, in the common acceptation of the word, is one form of church polity, and Congregationalism another; and it would be as accurate to say that Massachusetts is a principal county of New-York. "And an insusceptibility of being very strictly defined," he continues, "or rather a want of uniformity in many particulars, is its chief excellence."—An insusceptibility of being strictly defined, I hold to be an excellence of nothing, except, perhaps, the orthodox doctrines, of which it is the main security. An insusceptibility of being defined, is an insusceptibility of being understood; and that, in a rule or system of polity, is a fatal vice.

Gamaliel thinks I was right in my remarks in your paper of the 22d ult. on the proper constitution of a council; but, "with regard," says he, "to the first irregularity noticed by your correspondent, I do not so fully coincide with him." He agrees with me, however, that "there seems to be an impropriety" in the practice on which I animadverted, and "most cordially hopes it will not be repeated." He thinks it "a mark of respect proper to be shown to ordaining councils, to allow them as a general rule to assign the parts;" and "will not at present undertake to say that this should not be strictly the right of councils." This is all, sir, which I could desire to have acknowledged. It appears that your correspondent's opinion as to the mode of procedure to be adopted in such cases is the same as mine; but he goes on to speak in that loose way which I have often noticed before, and which always satisfies me that the subject has been very little considered by those who employ it. "An ordaining council is but the organ of the church that convenes it, and its doings are binding not on any principle of authority in its members; but of courtesy in the church or congregation." Doubtless, sir, an ordaining council *is* the organ of the church that convenes it; but the organ for what? To introduce the candidate into his office in the proper usual manner. It is the organ of the church to ordain the candidate according to congregational forms; not their organ to do it in any way the church may prefer: not their organ to lay feet, instead of hands, on the candidate, should the church so will. My carpenter is my organ to build my house; but I suppose he would think me something more than uncourteous—he would think I was meddling with his rights—if I insisted on the choice of his journeymen, or required him to drive nails with his hands instead of his hammer. I am very serious on this subject, sir, and if my illustrations are homely, I believe they are in point.

"Were I the candidate to be ordained," your correspondent continues, "and should the council insist on any arrangement of parts [I would rather say services] in opposition to the known wishes of my congregation and myself, most assuredly I would, at all events, save them the trouble of my ordination." I will say a word to this, though I cannot imagine a combination of circumstances under which the case supposed could occur. "Were I the candidate to be ordained," I should probably know the churches friendly to my congregation and myself; and, between us, we would take care not to invite a council which should come with the determination to thwart the reasonable wishes of us both, but such as would be disposed to carry them into effect. If, when convened, the respect which I entertained for their persons and prerogative, and the confidence which I might feel in their good will did not lead me to acquiesce in their arrangements, I would, in a proper manner endeavour to persuade them to a change. If the attempt was ineffectual, I would consider whether in the exercise of christian meekness, and without too great a sacrifice of feeling, or any sacrifice of principle, I might not submit. If not, and if they manifested such a determination to incommode me, that I was satisfied I should urge them in vain to forbear, I too, sir, "would save them the trouble of my ordination;" being well assured, first, however, that I took this step, not for the indulgence of any fancy, but out of obedience to the demands of duty. I would say, since you cannot do this thing in a manner in which I feel justified in acquiescing, you cannot do it at all for me. There would thus be no compulsion on either side, as there ought not to be; and I would try to find another council whose views of propriety coincided better with my own. But this I would not do; I would not convene a council, and call on them to make arrangements which had been publicly announced before they came together. My security would be not in taking their prerogative out of their hands, but in refusing them an opportunity of exerting it with relation to me. If I employed them to do this office for me, I should expect them to do it in the way they thought proper. If their views as to this, differed too far from my own, I would not undertake to determine for them, but would, in the last resort, dispense with their services.

The quotation made by your correspondent from the "Ratio Disciplinæ" is not in point. With reference to such variations as the one there alluded to, I erased, in reading over my hasty remarks in your paper of the 22d ult. the word "always" in the 19th line of the second paragraph; so that the sentence, as altered, read, "the other parts of the service it *has been* the practice," &c. By some accident the correction was not made in all the papers. My remarks were founded on the practice which now exists and has long existed, of the council assigning by vote, the ordination services. I think the best reasons may be given in favour of this practice, rather than that commemorated in the citation from Mather. But my remarks were directed not against any other rule of appointment, but against an inconsistency with this, which has been witnessed while this exists; against the impropriety of assigning the services and giving public notice, and then calling on a venerable council to play a part and pretend to assign them. When the individual who was to give the charge was designated by the church about to receive a minister, he doubtless gave it in their name or in his own. But now he commonly declares that he gives it in the name of the council. If we would not be absurd, then, let the council in truth elect him.

I feel indebted to the writer of the short notice in your paper of the 29th ult. for taking my remarks in so good part. I should have the strongest reluctance to publishing my thoughts on a subject of however weighty common interest, if it should even seem to indicate any thing so foreign from my feelings, as want of respect for the gentlemen to whom it was necessary to allude.

A CONGREGATIONALIST.

ILLINOIS.

Extract of a letter from Illinois, dated February 17, 1822.

"Some one has been so good as to send me the Christian Register (published at Boston). We are pleased with it: But some person has

written a libel upon Illinois in one number of that paper, which ought in justice to be contradicted.* It is observed, that the state of religion and morals in Illinois is deplorable, and that there is no preacher of the gospel, settled in the State.

"At the close of the late war there were but twelve thousand souls in the territory of Illinois; there are now about sixty thousand, scattered over as many square miles. This population has migrated from the northern, middle, southern and western states, and two thirds of it, within four years. Can it be reasonably expected that a people so scattered, so newly settled, coming together from every quarter of the Union, widely differing in habits, manners, and religious opinions, should without delay assemble and mutually agree to abandon early prejudices, melt down their conflicting creeds into one profession of faith to which they all assent, and then proceed to erect houses of public worship and ordain preachers? Could a miracle of this kind be wrought, it would however avail but little, since the population is generally so scattered, that there are but few settlements where a sufficient number to support a gospel teacher could assemble with any tolerable convenience in one congregation. We inhabit a fertile country it is true, but we are, with few exceptions, a poor people. We have come from the extreme parts of the United States, a considerable number of us having performed with our families a journey of twelve and eighteen hundred miles; and there are some among us who have crossed the Atlantic, to find a home in Illinois. After meeeting the expenses of such a journey, there are many who have no remaining dependance but the labor of their hands; and there are but few indeed who do not find their whole means exhausted in improving their farms, and making other necessary provision for the subsistence and comfort of their families.

"There is no attentive observer who has passed through Illinois; and I think I may say further, there is no person acquainted with the western country, and in the habit of thinking correctly, but must be convinced that the support of gospel teachers, and the erection of suitable buildings for public worship in the State of Illinois is at this time wholly impracticable, and that it must continue so, until the population becomes more dense, and their means less exclusively appropriated, and necessarily so, to the subsistence of their families. There are undoubtedly immoral and irreligious persons in Illinois, but why does the writer say that nothing favourable can be said of our morals and religion, and that he did not think any part of our country 'was so destitute of men that had any regard for these important subjects?'—

"What I have already said may be sufficient to account for our deficiency in religious teachers; with regard to his unfavourable opinion of our morals, he adduces nothing but what may be implied from the apparent neglect of religious instruction. I have been acquainted in new countries, and am persuaded that no impartial observer would pronounce the people of Illinois less moral or less religious than the inhabitants in any other part of the western states. Among the Methodists there are many very ignorant persons, generally from the Carolina's and Tennessee, and the account that is given of '*the jerks*' is probably correct;—yet there are among the Illinois methodists, many good men and christians, who look upon '*the jerks*,' or other indecent exercises, with unfeigned regret; and I have myself heard, over the bed of the dying, a prayer from the mouth of a Methodist that would have done honour to M'Kean. The Presbyterians are much less numerous than the Methodists; there are, however many respectable societies of them in the State; and I have always considered them zealous Christians. They frequently perform a day's ride to attend public worship. There are in the State many families and small neighborhoods that meet on the sabbath, and read passages in the Scripture and a sermon, when it is not practicable to attend a public teacher.

"In this state the laws are promptly executed and obeyed; resort to law is less frequent than in many other states; and theft and robbery are almost unknown. I have known but one execution, which was for murder committed in a duel! and I will ask if this case is not an example that many of our elder sisters might imitate without injury to society?

"The article in the Christian Register must have been written with limited information, or without due reflection; and I am persuaded that had the writer the knowledge of Illinois and its population that a few years residence might give he would join me in saying that he had unwittingly been guilty of an unmerited slander."

[*Communicated.*

* See Christian Register, No. 17.

For the Christian Register.

OSTENTATIOUS CHARITY.

Mankind have ever discovered a strong propensity for securing the applause of the world, in discharging those religious duties, which ought to have an ultimate reference to God. This propensity, our Saviour, during his ministry, had frequent occasion to rebuke. He saw many performing duties, in themselves good, but so much with the glare of ostentation as to lessen their value in the divine estimation. He saw the rich cast their money into the treasury, but they took pains that others should admire their liberality. We therefore find him, not only enforcing the duty of benevolence, but the importance of discharging it with right motives—"When thou dost alms let not thy left hand know what thy right hand doeth," is among his most direct precepts to this effect. This is a proverbial expression, no doubt; the plain meaning of which appears to be this; when you do a good deed, be no more influenced by the applause, or opinion of men, than if you were acting in the most retired manner, and knew that no eye saw you, but the eye of Him, *who seeth in secret.*

If our Saviour spoke with so little reserve against the practice of the Pharisee for sounding a trumpet before him, how reprehensible in the view of Heaven, must be the practice of many in modern times. I allude to the very prevalent practice of publishing in the journals of the day, the names of every one, whether man, woman or child, who contributes any thing however small to any charitable institution. In this manner the report of their charities reaches from one end of the nation to the other. And what is this but nourishing a passion of the human breast which our Saviour, in the precept above adduced, aims to suppress—It furnishes a powerful inducement to young and inconsiderate minds to give without regarding the character of their motives, and becomes, of course, a successful string for those to touch, who are endeavouring to augment the funds of their favourite institutions.

It is argued in defence of publishing charities, that it is calculated to provoke mankind to good works. But it seems to me that the true tendency of this practice is rather to excite pride and vain glory. While we plead for the exercise of charity as a Christian virtue, we should use the utmost carefulness that it be performed from pure and exalted motives, and not from principles which while they destroy all its virtue tend also to corrupt the mind. We know that there is no affection of the human heart so difficult to subdue and none scarcely so dangerous to our spiritual interests as pride. How improper then to hold out an allurement, under the sanction of Christian virtue, calculated to nourish those propensities, which our holy religion is designed to subdue and bring into obedience to the law of Christ.

These remarks are by no means intended to discourage Christian benevolence, for while we live in this world, we shall find much occasion for its exercise. But while we acknowledge the duty of giving to such as suffer need, it ought to be our chief care to do it in meekness and sincerity. God loves not only a *cheerful* but a *humble* giver. But it is to be apprehended, that if those charities, which are made with a view to the applause of men, were subtracted from those which are performed purely through motives of duty, the remainder would be exceedingly small. This consideration ought to excite self-examination, that when we impart any of our substance to relieve the distressed or to aid any laudable object, we conduct with a strict reference to God and our duty.

Why should we be so anxious, when we do a good deed that the world should know it: God knows it: and shall we prefer the vain praises of man to the approbation of God? Shall we be biassed by the breath of popular sentiment, when we are assured that those who give to be seen of men have their reward—the very reward they sought, and the only one they can rightfully expect—the vain puffs of human praise? A good conscience is surely the best present reward of Christian virtue. It is true, it may be comforting to a man's pride to think that he has done something to make the world stare; that he has by some distinguished act of charity perpetuated his memory to future generations: but of how much more value are the smiles of an approving conscience, and the assurance of divine approbation? These will be a source of unfailing satisfaction long after the voice of human applause has ceased and is forgotten.

PASTOR.

South American Governments.

The provinces of Buenos Ayres began to be successful in their struggles for independence in 1810. In 1816, they declared themselves independent, and have now become tranquillized and consolidated under one government.

The provinces of Venezuela and New Grenada, after having separately declared their independence, united themselves in 1819 as one nation, under the title of the Republic of Colombia. The government of this republic is now well organized, and exercises all the functions of sovereignty. The country embraced under this government contains between three and four millions of inhabitants.

The province of Chili declared its independence in 1818, and since that time has exercised its sovereignty without molestation.

In the province of Peru, the struggle for independence has continued till near the present time. The city of Lima, the capital of that province, and which was in possession of the Spanish troops, capitulated in June last to an army from Buenos Ayres and Chili. The only fortress then to be subdued was Callao, which has since surrendered. The war in that quarter is considered as ended, and the inhabitants have with great unanimity declared themselves independent.

The independence of Mexico is considered as having been fully established since August, 1821.

The following article, in relation to the difficulties between Russia and Turkey, is from the London Morning Chronicle of Feb. 9.

"We learn from good authority that there is no foundation for the hopes which have been held out, of a disposition to peace in the Cabinet of St. Petersburg. Nothing whatever is known respecting the sentiments of that Court. It is true strong remonstrances have been made by England and Austria; and these two countries may conceive that they have intimidated Russia into an acquiescence with their demands. When the time for action comes, Russia may not improbably undeceive them in this respect. The Porte has only shown a willingness to agree in part to the demands in the Russian Ultimatum.

LITERARY.

The entire works of the celebrated English historian, Dr. Robertson, are now in the press, and will soon be published by the Messrs. Hosfords, of Albany.

The Traveller's Guide.—Messrs. Carey and Lea, of Philadelphia, have issued proposals for publishing a new work, entitled, A COMPLETE PICTURE OF THE UNITED STATES, intended as a correct guide for the traveller to every thing curious and interesting in the various sections of this country. It will form a pocket volume of about 500 pages, comprizing brief notices of the population, soil, climate, waters, mountains, natural and civil history, institutions, and, in short, a perfect miniature view of the United States, with appropriate tables, maps, and engraving of the most important public buildings. The materials are to be collected from authentic documents, or personal surveys, by Joseph Delaplaine, Esq. *N. Y. Statesman.*

The late arrivals have brought some copies of a very important and interesting work lately published in London, relating to the political and commercial state of the world. It comprizes 210 pages, and is entitled "The State of the Nation at the commencement of the year 1822, considered under four Departments: viz. Finance—Foreign Relations—Home Department—Colonies, and Board of Trade. The work is said to bear internal evidence of having been sanctioned by the ministry. It is considered a very able exposition and defence of the British system since the peace, and contains statements which render it almost certain that the writer must have constantly drawn from official sources of information.

A recent English work, called "HAPPINESS, *a tale for the grave and the gay*," has been highly praised by the London Courier, and the suggestion is made that it is probably by the author of the work called "No Fiction." It has been lately published here, and is without hesitation stated to be by the author of "No Fiction."—Those who have read it, doubt its having been written by this author; and by a notice in the Christian Observer for Jan. 1822, it appears that their doubts were well founded. The notice we allude to is the following:—

"An impression having been very generally received that a recent publication, entitled "*Happiness*, a tale for the grave and the gay," is by the author of "*No Fiction*," it has been found necessary to inform the public that it is not written by him, and that he is not connected with it in any manner."

DOMESTIC SUMMARY.

Mr. Barnes Newson, of Hancock county, Georgia, was lately murdered by a runaway slave, for whom he was making search. On being discovered, the negro drew a knife and stabbed Mr. N. so that he expired instantly. The negro has been secured for trial. How much soever occurrences of this kind are to be lamented and deprecated, they certainly cannot appear surprising to any one who duly reflects on the moral darkness in which they are kept, or considers the maddening effect which must be produced, by the prospect of a life of hopeless servitude, on a mind that has conceived any notion, however imperfect, of the blessings of freedom.

On Saturday morning, March 23d. the dwelling house of Mr. David Richardson, of Limington, Me. was consumed by fire, and Mr. Richardson and a little son about six years old perished in the flames. On the day following a young man by the name of Libbey was killed by the falling of one of the chimnies.

During the thunder-storm of Friday evening last the house of Mr. John Stone of Hamilton (Essex county) was struck with lightning and exceedingly shattered to pieces. The damage estimated at 300 dollars. The people in the house have all Providentially escaped injury. The storm was severely felt at New-York. Considerable injury was sustained by various buildings.

It appears by an advertisement of the Postmaster of New-York, that the mail from Philadelphia to that city has been robbed again. A hole was cut in the mail bag through which the perpetrator drew out *fifty-five* letters. A Reward of *one hundred dollars* is offered for the apprehension and conviction of the thief.

The Spanish, French and Russian Ministers at Washington, have lately broken up their establishments, and exposed their furniture for sale at auction. This is supposed by some, to have taken place in consequence of their displeasure at the recognition of the Independence of the South American governments. No great alarm, however, seems to be felt by our government, on account of these movements.

We understand that the underwriters and owner of the brig Pocahontas have presented *one thousand dollars* to the crew of that vessel for bringing her safely into port, after having lost all her officers and meeting with numerous disasters.

The brig Franklin which lately sailed from New-Bedford on a whaling voyage, is commanded and navigated entirely by blacks, there being no white men on board except the cook.

On Fast day, there was a collection in Brookline of $49,25 cts. for "The Bible Society of Massachusetts."

MARRIED,

In this town, Capt. Greenleaf Dearborn of the U. S. army, to Miss Pamela A. S. Gilman.—Mr. George Revere, to Miss Mary C. Smith. Rev. John Bigelow, of Lubec, to Miss Eliza Tappan.—Mr. William Somersby of Newburyport, to Miss Elizabeth Pitman.

In Lynn, Mr. Alonzo Lewis, to Miss Frances Maria Swan.

In Andover, Mr. Carlton Parker of Charlestown, to Miss Mary Abbot of A.

DIED,

In this town, Mrs. Esther Eames, 48—Mr. Stephen Boden, 19.—Miss Martha, eldest daughter of Joseph N. Howe, Esq. 21.—Mr. James Ferriter, 59.—Mrs. Elizabeth Simmons, 60.—Mr. Reuben Weston, 48.

In Cambridge, Mrs. Keziah Walton, wife of deacon John W. aged 80.

In Providence, R.I. Mr. Henry Poor of Newburyport, 22.

In Charlestown, Miss Mary Webster, 23.—Mr. Sullivan Ball, 39.

In Coventry, Con. Hon. Jesse Root, aged 85.

In Barnstable, on the 20th ult. Mr. Benj. Lothrop, and on the 26th Mr. John Lothrop, 76.

In Dublin, Mrs. Anna Pierce, wife of Mr. Stephen Pierce, 46.

In Amherst, Dr. Samuel Curtis, 75.

TRACTS.

JUST published at the CHRISTIAN REGISTER Office, No. 47, Marlboro'-street, "*Testimonies of* DR. WATTS *in favour of Christian Charity and Religious Inquiry.*" Price 25 cts. per dozen, 2 dollars per hundred.

Also just published and for sale as above, "Objections to Unitarian Christianity considered." Three thousand copies of this popular little tract, were sometime since published at this office, and were all sold in the course of a few weeks. The exceeding cheapness of that edition arose from the circumstance that it was printed with the same type, without alteration, with which the article was inserted in the Christian Register. The present edition is offered for two dollars per hundred. For smaller quantities than a hundred, the price will be increased. To tract societies who purchase a thousand, or any number over five hundred, a discount of ten per cent will be made from the hundred price.

NEW HYMN BOOK.

IN the press, and will shortly be published, a SECOND EDITION of "A Collection of PSALMS and HYMNS for Social and Private Worship."

It will be printed on STEREOTYPE plates, formed from an entirely new type of the size of the first edition. An INDEX of first lines will be added.

Societies will be supplied with the above work in 18mo. on paper of a fair quality, at 25 cents a copy in sheets, or at 40 cents, well bound in sheep and lettered; or in 12mo. at 37 1-2 cents in sheets, and 56 1-4 cents in sheep, lettered, &c.

Extract from the notice of this work in the Christian Disciple, No. 13.—"We consider it as the best collection, upon the whole, of which we have any knowledge, and think it exceedingly desirable that it should be introduced to the worship of our churches in this town and vicinity." After some remarks upon Belknap's Collection, the editors observe, "We hope that those who feel an interest in this most delightful part of religious service, will be led to think of the expediency of a change: and now that they have a book of precisely the character they could desire, will not hesitate to adopt it."

Extracts from the Unitarian Miscellany, No. 8, for August, 1821.—"Few scenes of life, few states of mind or of character, can be imagined for which may not be found in this selection an appropriate hymn. Instead of a body of systematic and sectarian divinity, the compiler has given us the divinity of the scriptures, with a comprehensive and admirable system of the moral and religious duties." "The great variety of sourcesfrom which he has drawn, affords sufficient testimonythat he was not confined in his researches; and from the specimens we have had occasion particularly to examine, we have no doubts, that from all these sources he has been judicious and discriminating in his selections. In the collection are contained more than one hundred hymns, which have never before been published in any collection in this country." "On the whole, we consider the collection as possessing in a very high degree every essential qualification for a work of this kind. There is no reason to ask whether a better one cannot be made. This is good enough. Those Unitarian Societies, especially, which have not yet agreed in adopting a book in accordance with their religious opinions and feelings, may now be supplied with one admirably suited to their wants."

Extracts from the Review of the work in the Christian Disciple, Vol. III. Art. X.—"Nor do we know of a Hymn Book, which we think better adapted to serve the ends of worship. It contains a convenient number of pieces, selected very judiciously from a great variety of authors. It embraces a large circle of subjects, and thus seems to furnish something appropriate to all the feelings and topics which belong to religious service. The whole style of its poetry is pure and elevated." "It is pure not only in its style and strain of feeling, but in doctrine. There is not a vestige of sectarianism in it."

See also some remarks lately published in the Salem Gazette, under the head of "Sacred Poetry."

Address Messrs. CUMMINGS & HILLIARD, Boston, or E. BLISS and E. WHITE, New-York.

March 1.

Apprentice Wanted.

AN active and intelligent boy is wanted as an Apprentice to the Printing business. Apply at this Office. *March* 22.

POETRY.

LINES.

BY MISS ROSCOE, OF LIVERPOOL (ENG.)

SEVERER woes my spirit steep,
I weep not as I used to weep ;
The tear bedews my cheek no more,
But lives within my heart's warm core.
What though it may not reach my eye,
It thrills my frame with agony ;
And though the sigh must be represt,
It swells within my aching breast.
O christian ! are they cherish'd there—
The food of anguish and despair ?
And is not life too frail and brief
For time to feed on secret grief ?
Hast thou no duties to pursue ?
No sacred claims before thy view ?
No task appointed for the day,
That hours may thus be mourn'd away ?
No preparation for the morrow,
To steal one passing pang from sorrow ?
No fellow creature to befriend,
That thus life's interests seem to end ?
No good to do ?—no hope to cheer ?
That wan and worn thou lingerest here.
Is nought of blessing to thee given ?
No home on earth ?—no trust in heaven ?
—O, if those holy hopes on thee
Have pour'd their sacred agency ;
And if thou hast a soul to feel
The mercies which such hopes reveal ;
However dark thy path may be,
With this world's passing misery,
Go, and be faithful—murmur not
Over the sorrows of thy lot ;
But, meekly happy, kiss the rod,
All-grateful that thou hast a God ;
And let all earthly grief be still
In the high aim to do his will.—
All fear, all doubt, all wo discard,
And He will be " Thy great reward."

From the metrical tales of Robert Southey.

THE BATTLE OF BLENHEIM.

It was a summer evening,
Old Kaspar's work was done,
And he before his cottage door,
Was sitting in the sun ;
And by him sported on the green,
His little grandchild Wilhelmine.

She saw her brother Peterkin,
Roll something large and round
Which he beside the rivulet
In playing there had found ;
He came to ask what he had found
That was so large, and smooth, and round.

Old Kaspar took it from the boy,
Who stood expectant by ,
And then the old man shook his head,
And with a natural sigh,
'Tis some poor fellow's skull, said he,
Who fell in the great victory.

I find them in the garden, for
There's many here about ;
And often when I go to plough,
The ploughshare turns them out ;
For many thousand men, said he,
Were slain in the great victory.

Now tell us what 'twas all about,
Young Peterkin he cries,
And little Wilhelmine looks up,
With wonder-waiting eyes ;
Now tell us all about the war,
And what they kill'd each other for.

It was the English, Kaspar cried,
Who put the French to rout :
But what they kill'd each other for,
I could not well make out.
But every body said, quoth he,
That 'twas a famous victory.

My father lived at Blenheim then,
Yon little stream hard by ;
They burnt his dwelling to the ground
And he was forc'd to fly ;
So with his wife and child he fled,
Nor had he where to rest his head.

With fire and sword the country round
Was wasted far and wide,
And many a childing mother then,
And new born infant died.
But things like that, you know must be
At every famous victory.

They say it was a shocking sight,
After the field was won,
For many thousand bodies here,
Lay rotting in the sun ;
But things like this, you know must be
After a famous victory.

Great praise the duke of Marlboro' won,
And our good prince Eugene,
Why 'twas a very wicked thing !
Said little Wilhelmine.
Nay—nay—my little girl, quoth he,
It was a famous victory.

And every body praised the duke,
Who such a fight did win,
But what good came of it at last ?
Quoth little Peterkin.
Why that I cannot tell, said he,
But 'twas a famous victory.

MISCELLANY.

EXTRACTS FROM LACON.

Section 222.—There is no cruelty so inexorable and unrelenting as that which proceeds from a bigoted and presumptuous supposition of doing service to God. Under the influence of such hallucination, all common modes of reasoning are perverted, and all general principles are destroyed. The victim of the fanatical persecutor will find that the stronger the motives he can urge for mercy are, the weaker will be his chance of obtaining it ; for the merit of his destruction will be supposed to rise in value in proportion as it is effected at the expense of every feeling both of justice and humanity.—Had the son of Phillip II. of Spain been condemned by the inquisition, his own father, in default of any other executioner, would have carried the faggots, and have set fire to the pile. And in the atrocious murder of archbishop Sharp, it is well known that Balfour and his party did not meet together at Gilston Muir for the purpose of assassinating the archbishop, but to slay one Carmichael, a magistrate. These misguided men were actuated (to use their own words,) " *by a strong outletting of the spirit,*" shortly to be manifested by the outletting of innocent blood ; and one Smith, a weaver at the Struthers dyke, an *inspired* man, had also encouraged them. " *all to go forward, seeing that God's glory was the only motive that was moving them to offer themselves to act for his broken down work.*"—These men, not happening to find Carmichael, were on the point of dispersing, when a lad running up, suddenly informed them that the coach of archbishop Sharp was then coming on upon the road between Ceres and Blebo Hole. Thus Carmichael escaped, but an archbishop was a sacrifice, caught in the thicket, more costly than the ram. " *Truly,*" (said they) *this is of God, and it seemeth that God hath delivered him into our hands ; let us not draw back, but pursue him, for all looked considering the former circumstance as a clear call from God to fall upon him.*" We may anticipate what tender mercies the archbishop might count upon from a gang of such enthusiasts ; and the circumstance of a prelate murdered at the feet of his daughter, with the curious conversation that accompanied this act, only prove that fanaticism is of the same malignant type and character, whether it be engendered in the clan or the conclave, the kirk or the cathedral.

Sec. 328.—Analogy, although it is not infallible, is yet the telescope of the mind, by which it is marvellously assisted in the discovery of both physical and moral truth. Analogy has much in store for *men* ; but babes require milk, and there may be intellectual food which the present state of society is not fit to partake of ; to lay such before it would be as absurd as to give a quadrant to an Indian, or a loom to a hottentot. There is a time for all things, and it was necessary that a certain state of civilization and refinement should precede, and, as it were, prepare the human mind for the reception even of the noblest gift it has ever received, the law of God revealed by christianity. *Socrates* was termed a christian, born some centuries before this time. A state of society like the present, obscured by selfishness, and disturbed by warfare, presents a medium almost impervious to the ray of moral truth ; the muddy sediment must subside, and the tempest must cease, before the sun can illuminate the lake. But I foresee the period when some new and parent idea in morals, the matrix of a better order of things, shall reconcile us more completely to God, to nature, and to ourselves.

In physics there are many discoveries already made too powerful to be safe, too unmanageable to be subservient. Like the Behemoth, described by Job, who could neither be tamed to render sport for the maidens, nor to bend his neck to the plough, so these discoveries in physics have not yet been subdued, by any hand bold enough to apply them either to the elegancies or to the necessities of life. Let any man reflect on the revolution produced in society, by two simple and common things, glass and gunpowder. What then ? Shall some discoveries in physics be so important as to produce a complete revolution in society, and others so powerful that the very inventors of them have not as yet dared to apply them, and shall not discoveries in *morals* be allowed a still more paramount and universal influence ; an influence the greater, in proportion as matter is inferior to mind ? For we must remember that analogy was that powerful engine that in the mind of a Newton, discovered to us the laws of all other worlds ; and in that of a Columbus, put us in full possession of our own.

USEFUL RECIPE.

A boy in England, while at play with other children had the misfortune to have a quantity of unslacked lime thrown into his eyes. By improper management he lost his sight entirely. A benevolent occulist, to whom he was taken when too late to afford him any relief, gives instructionsas to what is right to do under such circumstances. He says—

" When any accident of a similar nature occurs, the eye should be immediately syringed with warm water, so as completely to wash out every particle of lime or mortar from under the eyelid ; which can be done by inserting the point of the syringe under the outer edge of the eyelid. The eye must be kept constantly open, and not covered with a bandage—a green shade may be worn, and the eye should be frequently fomented with hot water for some days with a soft sponge. If inflamed, free cathartics and blood letting must be the recourse."

STATISTICS.

The total revenue of Great Britain for the year ending the 10th October last, was two hundred and twenty-five millions of dollars. The revenue of the United States for the last year, was fifteen millions, exclusive in both estimates of loans. The importation of tea into Great-Britain, during the year amounted to twenty-two millions three hundred and thirty-three thousand pounds ; producing a revenue to government of thirteen millions five hundred thousand dollars. In the United States it amounted to four millions eight hundred and ninety-two thousand pounds, and yielding a revenue of one million five hundred thousand dollars. Two hundred millions pounds of sugar are yearly consumed in Great-Britain, and fifty-one millions five hundred thousand pounds in the U. States ; in the last estimate, however, is not included the sugar manufactured in Louisiana, or from the maple. The quantity of coffee annually consumed in this country, is thirteen millions two hundred and ninety-two thousand pounds—whereas in Great-Britain it amounts only to seven millions eight hundred and fifty thousand pounds. The population of Great-Britain is estimated at twelve millions—that of the United States at about ten millions. *Missionary.*

The number of Newspapers published in England and its dependencies is 280, of these, 57 are issued from London ; 130 from the provinces of England and Wales ; 31 from Scotland ; 54 from Ireland ; and 8 from the Islands of Jersey, Guernsey, &c.

In the year 1792, the quantity of Cotton exported from the United States, was only 138,328 lbs. Our annual exports now are about 60,000,000 lbs. Our home consuption, daily increasing, must be nearly equal to one third of our exports. Thus it appears that we have increased our annual growth of cotton to more than six hundred times what it was thirty years ago. Averaging the price at 12 1-2 cts. per lb. our annual growth of cotton is worth $10,000,000. It is probable that we shall make as great an increase in the growth and value of sugar.

Demo. Press.

AGRICULTURAL.

FRUIT TREES.

From the Messenger of Peace (a German paper published at Northampton, Penn.) translated for the Philadelphia Union.

To protect Fruit Trees when in blossom from the Frost.

A gentleman from Bienburgh, near Prague, has discovered a method of protecting fruit trees when in blossom, from the operation of the frost, which frequently in the spring destroys the finest prospect of a fruitful harvest. His plan was very simple. Round the trunk of the tree he wraps a rope of straw, one end of which with a stone fastened to it, is conducted into a vessel which is filled with spring water, and placed at a small distance from the tree. One vessel will answer for several trees, or the rope of straw may be so extended as to encircle several, before its end is placed in the water.

The vessel must be placed in an open space, where it will not be shadowed by any branch of the tree. This precaution is particularly to be attended to, in regard to those trees the blossoms of which appear nearly at the same time as the leaves, they being most liable to suffer from the frost.

Extract from Mr. Parker's *Communication to the Managers of the New-York Agricultural Society.*

CORN.

For the production of good and early corn, the soil should be made very rich. I would recommend either for gardens, or farms, that the ground should be dug or ploughed in autumn.—Where the cultivator owns the soil, or has more than one crop in view, I would advise him to put on all his manure before ploughing ; but, where he has only one in expectation, it will be for his interest to put the greatest part " into the hills." I spaded my ground for corn late in the fall, and mixed my manure with it.

About the 10th of April I planted three kinds of early corn, giving each a sameness of soil, situation, &c. One kind was a small yellow corn, which I received from Maine, about 30 miles north of Portland ; one was a small kind of white corn, and the other kind was the yellow Sioux.

On the 12th July I carried corn to the market, which was the first that had been exhibited.

That from Maine was the earliest ; the white was about four, and the Sioux about eight days later. The two first are profitable only for the market, but the last, I conceive, will be of inestimable value to the northern part of this state and New-England. The 27th July, I gathered seed corn from the small yellow, and the 31st from the other kinds ; but the Sioux corn was not so dry when gathered as the first was. On the 29th June I planted some of the small yellow, where I had gathered a crop of peas this season. On the 4th Sept. I gathered some of the corn for boiling, which was of good size and well filled, and sent a sample to one of the committee on vegetables. On the 22d of the same month, I gathered some for seed, which was perfectly ripe. I have no doubt of the practicability of raising for the market, on the same ground, three crops in one season—viz. green peas, green corn and winter turnips.

My peas were all gathered ten days before I planted the corn ; therefore, a week may be easily gained in the time, and that will bring the gathering of the corn on the 28th August. The most convenient time of sowing turnips would be when the corn was hoed the last time, say from the 1st to the 12th of August, which would be sufficiently early for winter turnips. This mode of cultivation would be lucrative to the gardener, by giving him one extra crop, and it would, by means of corn fodder, furnish one of the choicest kinds of food for stock, at a season when most wanted.

I received from a friend three kernels of corn, which were brought from the Council Bluffs, one of which came up and was very healthy, and produced two ears of a large size. As it was not uncommonly early, I could see nothing to recommend it except its size.

Before I quit the subject, I beg leave to suggest to the board, the propriety of recommending to the particular notice of the north eastern section of the Union, the yellow Sioux corn. Almost the whole of their dependence for bread is on corn, and this to them will be doubly valuable. In the first place it requires so short a time to bring it to maturity, that the farmer may plant it any time in June and reasonably expect a good harvest ; and in the second place it is so large that he may justly expect his harvest will be abundant. Perhaps it may be said that individual enterprise will disseminate it ; I presume it will, but it will require years for individuals to accomplish what may be done by the society in a few months.

These is no one circumstance relating to my garden, that contributes more to the growth of early vegetables than my manner of hoeing it. I never fail to dress all my small vegetables as soon as the ground is sufficiently dry, after every shower or storm of rain. The hoe, for which the board was pleased to adjudge me a premium last year, is admirably calculated to render the soil light and dry, and the facility with which it is used, enables me to dress my garden twice while I would be doing it once with a common hoe. I plant every thing in drills for the convenience of hoeing, and never wait for the weeds to notify me to bring forward my hoe.—There is a saving of time in dressing gardens frequently, and the benefit resulting from it is greater than imagined, particularly in the first part of the season. Where the ground is seldom stirred in the spring, it is cold and the growth of vegetation slow, but where frequently stirred it becomes more dry and lively, and of course warm, and the verdure of the plants will rival that of summer.

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Christians who are in the habit of purchasing Tracts for gratuitous distribution, are invited to examine this series.

The covers of each contain notices of works calculated to promote the growth of pure religion and sound morality. Jan. 8.

Mr. Worcester's Discourse.

JUST published by Cummings & Hilliard, a Discourse delivered before the Boston Society of the New Jerusalem, by THOMAS WORCESTER.

C. & H. have also for sale a few copies of " *The Tale of a Box.*"

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Nov. 16.

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The above work was printed by Messrs. Flagg & Gould, Andover, to whom all orders may be addressed. March 8.

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